

(2)

116.

Children of Belial,
OR, THE
REBELLS.

Wherein these three Questions
are discussed :

- I. *Whether God or the People be the Author and Efficient of Monarchie?*
- II. *Whether the King be Singularis major, seu Univerſis minor?*
- III. *Whether it be Lawfull for Subjects to bear Arms, or to Contribute for the maintenance of a Warre against the King?*

M. D. C. XLVII.

He that is not with me, is against me, &c.

Printed in the Yeere, 1647.

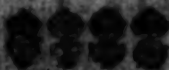
REBELLS

Wherein three Questions
are classed:

- I. Whether Peter the Tenth be the eighth and eighth of
Christians?
- II. Whether the King of Sicily is major, and Christian minor?
- III. Whether it be lawful for Subjects to arms against the
Government for the maintenance of a House against the
King?

M. A. T. 17. 30

His time is not without, is against me, &c.



Printed in the Year, 1647.

TO HIS HONOVRED
FRIENDS G. C. AND HIS
VERTUOUS LADIE, 2.

2 .T

Sir,

Madam,

YOU have beene infor-
med of my Loyalty,
and beleeve it, I have
felt your Chariry, and
acknowledge it: That
the World may say, I dyed a loy-
all Subject, and a thankfull Ser-
vant, I have left these lines as a

A 2 testimony

testimony of both, from him the
was what he lived.

TO HIS HONOURED
FATHER, G. C. AND HIS
VERTUOUS LADIE,
T. S.

Madam

On have beene infor-
med of my Loyalty
Some few haile have offered, which the Reader in
granted should be
fig. 13. line 30. read, the
the World may say, I dyed a loy-
all Subject, and a thankfull Ser-
vant, I have left these lines as a
testimony

Sam. 16. 17.

The children of Belial said, How shall this man save us? and they despised him, and brought him no present.

His latter, and therefore this wicked age, hath broached three seditious questions: the questions were heretofore brewed by *Belial* mine and his fellow Jesuites, by *Buchanan* and his fellow Schismatics: and this age, this Jesuiticall, Schismaticall age hath practically broached, what they but seductively brewed. *Ne.*

1. *Whether God or the people be the author and effector of Monarchy?*

2. *Whether the King be only Singularis major, but Universalis minor.*

3. *Whether it be lawfull for Subjects to bear arms, or to resist for the maintenance of a warre against the King?*

And this age, this wicked age, resolves these questions just as the peoples humour, and faith.

1. *The people are the author of Monarchy.*

2. *The people represented, are greater than the King.*

3. *It is lawfull to contribute for the maintenance of a warre to bear arms against the King.*

But to make good that old Adagie, *Quod vulgo placet, falsum est semper*, the Prophet *Samuel*, in this Chapter, in this text, resolves these contrary, and tells us.

That God, and not the people, is the efficient of Monarchy: So he saies, v. 24. *Scio peccatum, Quem populus elegit, non est Deus, sed Quem elegit Deus, scio peccatum.*

Resol. 1.

Resol. Populi.

Resol. 2. mulis.

Lord hath chosen: The King hath his power, not *procurio*, by the peoples choice, but *Dei gratia*.

Then the King is greater than the people, not only in respect of rank and particularity, but also in gravity and generally. 1. *Sole* saies againe, v. 23. 24. *He, the King, stood amongst the people and was higher then all the people by the shoulder and upwards;* not only in stature, but also in power, and therefore all the people shouted and said, *God save the King.*

3. *They that contribute to maintain a war, or to war against the King, are unlawful, utterly unlawfull,* because the King is to be assisted in his wars by the people. And they are here marked *Carbons*, for children of Belial, who bring him no *Profits*. Certainly they are sometimes under the colour of *Belial*, who bring Presents against him.

Indeed this Text within its owne verge resolves these questions.

1. In the description of Rebels, they are *children of Belial*.

2. In the expostulation, the saucie expostulation of Rebels, *How shall the man (saves) us from the hand of the King?*

3. In the condition of Rebels, the condition positive, and the condition privative, positively, *they despise the King* and privatively, *they bring him no Profits*.

4. The result of the whole falls into these particulars.

1. They account the King but as one of themselves, and he is not chosen by themselves, and therefore they said, *How shall the man (saves) us from the hand of the King?* And therefore they are called *children of Belial*.

2. Had they looked a little higher, and observed how God chose him one of them, they would then have said, *How shall the man (saves) us from the hand of the King?* And therefore they are called *children of Belial*. Had they looked upon him as the Head of that Body, whereof themselves were but members, they would have confessed, that neither some of

1. They looked upon themselves as a *congregation*, and in conjunction, and thought themselves in that bulk and collection greater then him, and therefore *they despise him*, and therefore they are called *children of Belial*. Had they looked upon him as the Head of that Body, whereof themselves were but members, they would have confessed, that neither some of

the principal Members of the Ministry, nor all the Ministers
individually, had been worthy of comparison with him; and thus
the *Union* had been greater, not only then *any one* of them;
but then *all* together also.

3. They looked upon their enemies, how strong they were, and upon themselves, how numerous, how copious, and therefore how well able to defend themselves; and therefore they *long to be as warriors*, and therefore they are called *the children of Belial*, and therefore not only by symbolical, but also by rati-
onall Divinity: It is unlawfull to contribute for the main-
tenance of a war, or to beare armes against the King.

I begin with the first, the description of Devils, in the first words; *The children of Devils said*: And first, what is here meant by *Devils*? Why, as Christ tacitly tells his Disciples there are many kinds of Devils, when he saies expressly, *this kind goes not out, but by fasting and prayer*; so the Prophet *Isaiah* here tells us, that there are divers names of Devils, so the Devill hath divers names; and this of *Devils* is not the last. U. G.

Sometimes he is called *Demon*, for his knowledge; sometimes *Satan*, for his malice; sometimes *Deceiver*, for his art; sometimes *Dissembler*, for his fraud and cunning of man; sometimes as heere, *Belial*, for his rebellion, and casting off the yoke of obedience, for contending against him, is much as in him lyes, by whom he should, and shall at last be controuled. For *Belial* signifies *Abisurgus*, or *Abisurgus*; a Masterlesse Imp, and it is not unworthy your remembrance; That whereloeuer people are so called; *children of Belial*; disobedience and rebellion are the ground of it.

But what then? Did the Devil beget these men in any Town or else how and why are they called *the children of Belial*? No, the Devil cannot beget children; neither, 1. As the common cause; for so *not* in concurrence with man *rather* he is *not*; nor, 2. As the proper cause, either *a spirit's power*, or *a spirit's flesh*; nor, 3. As the material cause; for he is *not* a material being.

They are then here called *the children of Ballal*, not by any

4-8, 1962

Pl. 73.12

Mar. 17.

92-15A

Belief, what?

Children of Belial, how?

Job. 8. 44.

natuall or virtuous generation, but by a vicious and sinfull im-
itation. As Christ told the Jewes, *that they were of their Fa-
ther the Diuell*, because they sought to kill him, and belye him,
and gives the reason of it, *for the Diuell is a murderer from the
beginning, and the Father of lies*. So here the Prophet *Samuel*
calls these men *the children of Belial*, i. of the Diuell, because
they by his example and temptation sought to shake and cast off
the yoke of obedience. And therefore they barely apprehen-
ded the King as a creature of their owne, and chosen by them-
selves, or of a faction amongst themselves, saying, *How shall
this man save us?*

11. 42.

And this brings us to the examination of the first question,
viz. whether God or the People be the Author of Monarchie?

To this it is answered by the children of *Belial* for the peo-
ple, saying, *How shall this man*, This man, and no more, *save us?*
But by the Prophet of God, it is resolved for God, saying, *see you
him whom the Lord hath chosen?*

Ag. 4. 19.

And now, Beloved judge your selves, *whether it is fitter to
obey God or man*, as the Apostles spake in another case? Whe-
ther it be fitter to believe *the children of Belial*, who from their
Father have learnt to speake nothing but lies, or the Prophet of
God, who from the spirit of God can speake nothing but
truth?

If I thought there were any *children of Belial* here, I would
for their sakes examine this question to the full, either to con-
vince them by repentance to acknowledge the truth, and doe their
duty, or that they might with more security, and lesse excu-
sation, wonder to hell; If there be any such Diuell in *Samuels* mind
here any transpyer here with the children of *Belial* elsewhere,
let him at least know the truth, and if he will be blessed, let him
doe his duty.

The very worke of creation speaks this truth: God made
many Angels, he made but one man; and yet he could, if he
would have made as many Legions of men upb earth, as of An-
gels in Heaven. He could, but he would not: would you
know the reason of it? Truly I dare not pry into this Cab-
inet, such security of State are not for the Common, yet ac-
cording

ording to my evidence, I shall demonstrate you the outside of it;

God found not heaven it self free from sinne amongst a multitude of inhabitants, and therefore to take off all colour of Rebellion, and to prevent all pretence to disobedience against sovereignty, he made but one man, and no more, hereby teaching us, That the power of a King over his Subjects was naturall as the power of a Father over his children: that the power and person of a Monarch is from God, and not from the people, and so to be acknowledged by the people: *Sic fuit ab initio.*

And this is acknowledged by *Arishah*, who was led only by the light of nature, and saw as far into the Lawes of nature, as ever man did: *At first*, saith he, *Regal Power belonged to the Father of the Family*, and he gives this reason for it; because in the infancy of the world, the Fathers were so grave, so aged, so loved, so long, that each Father begot such a numerous Posterity as might people a whole Country. And therefore Regal power over them as Subjects was no lesse from God, then Paternal power over them as children.

Will you heare another Naturalist, little inferior to this, say the same? *Principles rerum, Gentium nationumq; Imperiorum pater Reges erat*: The Rule of Nations, of all Nations, was in the hands of Kings from the beginning, and the people had no more right to chuse their Kings, then they had to chuse their fathers, because the Kingly Right appertained to the Father of the Family: *Sic fuit ab initio*. And so it hath continued ever since, and in all places.

Looke else upon *Moses* the first Catholick and visible King of the Jewes: (the *Sanhedrim* was but his great Counsell) He was fully perswaded that God had appointed him to be Israels deliverer. And when God called him, he alone called him, not with the people, not to the people; for their approbation by vote, but to *Pharaoh* for the execution of his owne justice: And thus to tell the people, that yet they had nothing to doe in the appointment of a King: That God himselfe and he only, inclusively, and he exclusively, is the efficient of Monarchie.

Pol. I. 1. c. 8.

Pol. I. 1. c. 8.

Exod. 3.

Exod. 3.

Exod. 3.

Exod. 3.

Exod. 3.

When afterwards God left them to themselves, and gave them no Kings, and that monster the Multitude took the power into their own hands? O, what hideous births did they produce? Licentiousness instead of the Subjects Liberty, Rapes and Rapines, instead of the Subjects property: enough to affright people from electing any kind of government whereof God himselfe is not the immediate effluence. And he is not so the immediate effluence of any kind of government as of Monarchy.

Judg. 19.
8. 10.

Well; afterwards when God in mercy looked upon their misery, and gave them a little refreshment in the succession of two Judges, *Elia & Samuël*; & they were weary of that government, and would needs have a King to govern them, as the Nations had: Why, even then God did not give them leave to chuse one themselves; but he himselfe appointed one over them, even *Saul*, of whom *Samuël* saith, *for as much as I have said, I have done*. It is still to tell them, that God is the author of Monarchie, and not the people.

1 Sam. 8.
4.

And was it not so afterwards? What else meares *Solomon*

Pro. 8. 15.

Pir me Reges regnant? That for the Jewes, youle say; Its true, and it is as true of the Nations too; what else meares *Isaiah*

Isay. 45. 1.

Ullius Cyrus? *Dauid* speaks them both; *The most high ruleth in the Kingdom of men, and giveth it to whomsoever he will*; marke it, God gives it, not the people, and God gives it to whomsoever he will, not to whomsoever the people will.

Dan. 4. 35.

Thus it was in the dayes of *Moses* and the Prophets; and was it not thus in the dayes of *Christ* and his Apostles? Why else did *Christ* acknowledge *Pilatus* power to be *de super*? Why else doth *St. Paul* say, *the Powers that bee, are ordained of God*.

Joh. 19.
11.

That Objection of *Judaism*, that he was a King of the people making, doth not foile this truth's joy, for *Judaism* confesses himselfe to be but an usurper, saying, *This people will not turne to their Lord, if they do sacrifice in Jerusalem*. We have good hope, if ever our old Religion be set up, that new rebellion must goe downe.

Rom. 13.

And it concerns you, Gentlemen, to looke to it, to the establishing of our Religion, amongst us.

Objct.

Ans. Nor does that rely from *St. Paul* any more here

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Replie.

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Ans.

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Ans.

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Ans.

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Ans.

the little cause, where he calls Monarchie the *Ordinament* of 1 Pet. 2.3.

For Saint *Peter* speaks of the small cause of Monarchie: *Revel. V*
 it is for the good of many; and Saint *Paul* speaks of the other
 great cause, it is a member of God.

Parus himselfe, *Parus* confesseth as much, laying, The
 very word *ordinament* *Deum primum autorem nos vocat*: this
 word *ordinament*, shewes plainly that God is the author of
 Monarchie.

Thus it was in the dayes of *Moses* and the Prophets; thus
 it was in the dayes of Christ and his Apostles; and hath
 been so in the dayes of Christians ever since.

Looke else upon *Adam* for the Primitive Fathers; *Ad Anti.*
 the power of Kings is of Gods looke else upon *Aquinas*, for
 the Schoolemen, *All Kings are Gods ordainers*, even wicked
 Kings to punish the peoples sinnes: looke else upon *Luther*,
 the moderne Writers; *Tu auge nos te rege* the Prince
 whom God hath set over you: It was his answer to the assem-
 bly of the German Rebels.

Thus it was in the dayes of *Moses* and the Prophets; thus
 it was in the dayes of Christ and his Apostles; thus it
 was in the dayes of *Adam* and the Primitive Fathers;
 thus it was in the dayes of *Aquinas*, and the subtile Schoole-
 men; thus it was in the dayes of *Luther*, and our honest
 Churchmen.

But hath it bene so with the Kings of England? looke
 else upon his Right, looke else upon his power.

His right to the Crowne is by birth, not by election:
 he is chosen by the people, not by Gods blessing, and
 ordinary succession; King *Charles* that now is, and long
 may he so be, was King of England, Scotland, and
 Ireland, for fourteen ever King *James* was dead, by the Law
 of Birth-right; and so had bene, though he had not yet
 received the ceremony of Coronation. *Henry 8.* was not
 crowned untill the ninth yeare of his Reigne, and yet he was
 King the eight preceding yeares.

His power is universall, in all Causes, over all Persons,

both

Back Ecclesiasticall and Chivill: So is his *Power Military*; he may, the people may not, (*de jure*) proclaime war, and establish peace: So is his *power civil*; no Court, nor the Court of Parliament can meet, but by the Kings authority: yea, the Court of Parliament it selfe was at first devised, framed, and instituted by the Kings of England: *O fortunatus Anglus bene sua vivit*: So is his *power official*; He bestowes all offices, the Lord Keeper, the Lord Treasurer, the Lord Chamberlaine, and all the rest acknowledge the King their only Patron and Donor: and lastly such is his *power original*, and that runs thus, *Carolus Dei gratia*, not, *Carolus electione Populi*.

The King hath under him free-men and slaves, saies *Brutus*, but he is under none but God: And it may be said of our King in his Chair Royall, as it was said of *Solomon*, That he then sits, not in *solium Populi*, as if they made him King; but in *solium Domini*, because he is, what he is, *Charles*, by the grace of God, of England, Scotland, France, and Ireland, King &c.

And may Almighty God with his grace, by which he made him King, continge him in his Kingdome, and restore him to his power, that he may punish all those men of *Basia*, who say, they made him King, and he shall no longer raigne over them; yea, O God, let all these *Children of Basia* take of thy mercy, and the Kings justice, who say, *how shall this man save us?* And so deny his Authority to come from thee, and despise him because they conceive him lesse then the whole Body, though greater then particular Members. Amen.

It is my second part, and I am now to discuss it: I called it the *positive resolution* of Rebels: They *despised him*: And first what is the meaning of these words, *they despised him*, why the meaning of this consists in these three branches.

1. They did *not recognize*, and so came within the compass of *Solomon*, prohibited *ban curse*, *that King in thy thought*. A thought of despising the King is treason as well as a word, and a word as well as an action: So it is said of the intentions of *Bigibon* and *Tam*, Traitors they were, and yet they never came to any *act*, or any *act* of treason but *thought*.

And as the Law of God, so the Law of this Kingdome, condemns a bare purpose against the King, & despising thoughts of the King, to be treason; and makes it deadly, my prayer therefore for

Convert them O God; If they will not be converted, confound them O God, as truly as have evil will against my Lord the King, and do make known, despite him in your thoughts.

2. They did *much* *deare*, saying, *How shall this war stand* and foraine within the compass of *David's* his prohibition, *thou shalt not speake evil of the Ruler of thy people*. A word against the King is treason, as well as a thought, or action; greater treason then the thought, and lesser then the action: And they that now word it against the King, if they be of the Clergy, they are of *David's* condemnation: because they *perse* *when God hath blessed*: And he was killed with the sword; if they be of the Laity, they are of *David's* condition, because they *revile whom God hath anointed*; and he was put to a violent and shamefull death. And at this time by the Law of this Kingdome, there stands one *Pym* indicted and arraigned for saying, *He would, if he could, rubbe his hands in the blood of King Charles*; my prayer againe is

Convert them O God, convert them, If they will not be converted, confound them O God, and let them perish, as he who speak evil of my Lord the King, and doe much *deare*, despite him with their tongues.

3. They did *much* *favore*; for they drawe him up to the scaffold, and so came within the compass of King *David's* prohibition, *thou shalt not stretch forth thy hand against the Lords Anointed*. (And drawing out hand back from the Lords Anointed is equivalent) I know King *David* there freed by an interpretation, who can? But I knowe well that that interpretation, *grow*, is a most tyrannous Negation, will save no man can; unless he will beleeve that upon his owne Conscience he did against his Father the King, and was both

Ex. 22.18.
23.

Deut. 17.
16.

Numb. 23.

1 Sam. 16
5.

1 Sam.

and defended for it; others have said of *Effendi* and
defended for it; and how many in the same conspiracy will
have you read *Irish Story*; thy prayer against us

Convert them, O God, Convert them, and reprove them to their doings; *Lead them to their Apostasy*; if they will not be converted, confound them O God: as many as lift up their hands against thee will I break their hands from my Lord the King.

You see what is meant by their words, *they despised him*; will you now see why they despised him? Why, it was because they looked on him as a single man, *how could this man*

Happily they thought him greater than any one of them
follows in particular ; but they thought themselves in a col-
lective or representative Body greater than the King ; and this
brings me to my 2^d and the unfolding of my second con-
dition, which is

22.12.08
Qydt. 1.

Whether the King be *Shogun* or not, I do not know. But of the first branch of this question, I shall not need to speak; for that the King is *Shogun* or not, no man denies; or, if any, only such as are more beasts than men, and live more by sense than reason; or rather, have lost both their sense and reason. — *THE EMPEROR'S OWN VOICE* (CHAPTER IV, SECTION 1).

My closing remark upon the other branch of the question: viz. Whether the King be *strictly* formal, less than the body representative? This is the thing in agitation in this controversy, and defined by *nothing* more, *the children of Adam*.

But how truly they affirm it, you may see: First, by the Sophistic and secondly, by our very grounded upon Scripture, Fathers, Reason, and the Law of Nature.

... They tell us, "the suffering or curse of the King is greater than the King; but the people representative of the crown and fountain of the King." And I think we have seen that.

But with all its errors, that is seen upon which they build, *Quintus* offers not a single one, though it be always true, some of these problems; for it is often false; For of *Julius* and *Augustus*: *Cl. C.* The founding was once the

under then the river, the sparker was over them, for then all
 the wood in the chimney, but it is not so.

And indeed, the assumption is never true, for the people
 is not the fountain or efficient of the King. God is; I have
 shewed it before, and thither I referre you.

And yet, were it true, why, you should not follow
 that therefore the people are greater then the King. For this
 Assumption is made only in these sorts, in which the quality
 by which they worke is inherent, and from whom it cannot
 be separated: But the people (if they had power to make the
 King) have by that Act divested themselves of that power;
 and the King is not under them, but over them; and not
 only over them, *Magistros*, but also *Constitutum*; else the
 body representative need not intitle him; for they might
 command him; they need not also call him their Sovereigne,
 but their fellow-subject, they need not else write, *To the
 Kings most excellent Majesty*; but, *To our very loving friends*
 but you know the usuall style of the body representative;
To the Kings most excellent Majesty; *We your Majesties most
 humble Subjects*; to this present Parliament assembled; and
 this I hope is no complement, or *pro forma* sentence: Sure
 can they call God to witness it, and so by their own practi-
 ce and confession the King is not only *Magis*, but also a
superior.

And so secondly, the Scripture sayes as much; for when
 that Army Royall was to joyn Battell against *Abshai* the
 Generall of the Rebels, and his Rebells-Armie; and *David*
 the King had appointed his three chieftes over all his Cavalrie
 and Infantrie, *Josh*, *Abisai*, and *Ittai*, and said, *How would*
go forth himselfe an battell, No said the people, the people
 understood the great Councell, the Councell of Warre, and
 the Councell of State: they all desire him to be there, and
 with him. It is not safe for him to go along with them; and
 why? What reason have they for it? surely the best reason
 in the world, *salus Populi, salus Regis*, both depending up-
 on the safety of the King: If we be away, they will not care
 for us, neither if halfe of us die, will they care for us.

2 Sam. 18.

These are better then tokens of my selfe: These are
worth all, then any other in all, that are ever made
before.

Ps. 89. 10

And so much sayes God himselfe, when speaking of the
King, he sayes, *I have chosen one chosen out of the people*;
Marke it, it is *one chosen* out of the people, not *a people*; and that
one is chosen by God; God hath chosen; and over whom
hath God installed him? over the people sure, as over no body,
and not over this or that part of the people, but over the peo-
ple indefinitely: &c. over all the people generally and uni-
versally.

1 Pet. 2. 13

The New Testament too speaks the same, *Therefore be*
obedient as unto the Lord, &c. *as unto the King*, &c. *as unto the*
In which words the body collective, and the body representa-
tive are both subordinated to the King: the body collective
is the people; and sayes Saint *Peter* to them, *Submit your*
selves, the body representative is the Inferiour Magistrate,
the Peers, Nobles, and Counsellors, call them what you please,
the House of Peeres, and the House of Commons; and sayes
Saint *Peter* of them, They are Governours sent by him, *id est*,
by the King: for we cannot here relate to any word but
submit, else there had been an absurditie, and if there were
a way to *submit*, there were an impossibility too, as ab-
surd to suppose one Kingdome to have two supremes, as one
Firmament to have two Sunnes, and as impossible to grant ob-
edience to two supremes commanding contrary things, as
to serve two masters.

1 Pet. 2. 13

In a word, the inferiour Governours are made by the
chiefe; and who is the chiefe but the King? God only made
the King, and the King only makes Inferiour Magistrates, (for
they are sent, or made only by him;) God only can *constitute*
the King, and the King only can *constitute* the
Inferiour Magistrates. And therefore, they are not coordinate
with him, but subordinate to him.

If now you believe *Jesus* the Prophet, or St. *Peter* the
Apostle, or God himselfe, the King is as well *superior*, as *su-
perior* *id est*, in plaine English, Greater then people.

Parliament: 1. Where the King and Parliament are distinguished; for the Parliament is sent, or made, or called to by a Parliament by the King.

And hath it not been so ever since? looke else upon Tyrants for the Primitive Fathers. *It is against the Doctrine of the Church that all, and accordingly the subject to God alone, looke else upon a Tyrant for the Schoolmen, if a successfull King, or King by inheritance turne Tyrant, reverendness of a monarch, Reges, Domus, we must have recourse to God alone, because God only hath power over Kings.*

Ad Scip.

And sayes Gregory *Thomass* to Childebert that King of France. You may chastise us if we transgrede, but if you exceed your limits, who may chastise you? None, no man, no assembly of men, who but God? surely then the King is above all men in the judgement of Divinity.

And is he not so in the judgement of reason? why else doe we call the King *Johannes Regis*? and at his Coronation he is invested to the Kingdome with a Ring? Why else doe we call the King *Caput Regis*? not of thirle or those peticular members, but *Regis*, of all the members in the kingdome: for all the members in their politick capacity make but one body, and hath one body any more then one head? and hath every body a head? else it is a monster, or a chidasse. *Non solumus Acrophalus corpus unius viri; sicut in natura hoc capite detruncato, Residuum non corpus, sed truncum appellamus. It is politice, non capite communitas, nullatenus separatur.* And certainly if the King makes the community a body, and the community without the King is not a body, the King is above the community, for the head is above the body.

11. 12. 13.

104. 11. 12.

Portofas
cuius

Sine

To these two Denominations, I adde a third: the King is *Domus*, or *Pater familiae*: the kingdome is *Familia*, the King is *Domus*, the kingdome *Domus*, and that Criticism is a truth; *Domus domus prae*, as well in *universis* as in *regibus*.

Aristotles foresew the danger of this Denomination, and therefore to a Citizen of Sparta, that desired an alteration

Distribution

and 4. *Proposuit*, to lay before their face some of those fearful judgments, which have befallen some men that have borne Armes against their Kings; as fearful examples for them, who now contribute for the maintenance of such warres.

And first, for the objections; I meet but with two that carry any seeming validitie with them; many more there are. As 1. The peoples refusing *Jonathan* from *Saul* 2. *Eliah*'s shutting the doore, and holding fast the messenger that came from King *Jeram* 3. *Isabab* killing that King *Jeram* 4. *Achish* defending the Prophet from the tyranny of King *Iebai* 5. The withstanding of *Uzziah* the King by *Achazab* the Priest: 6. The Deposing of *Abihab* the Queene: But they are all frivolous, and want weight; *Et ad hoc facilius respondetur, quia proponitur.*

The first that carries any shew with it, as I conceive, is *David* taking up Armes against King *Saul*; and hence the *Rebelle* argue thus: *David* the Subject tooke up Armes against the King, and was not rebuked for it, either by Divines, Lawyers, or States-men; many of his fellow-Subjects tooke up Armes with him, to the number of 600. and very likely, many more contributed to the maintenance of that Army; therefore were they reprehended by Divinity, Law, or Pollicie: and therefore Subjects may in some cases take up Armes, and contribute to the maintenance of a Warre against their King, if he be an oppressour of their Properties, Liberties, or Religion.

And to this colourable objection it is answered, the allegation is false, false and absurd both; false, because *David* made harre from taking up these Armes against King *Saul*, for he continually fled from him, and never fought with him, so faine from fighting with King *Saul* he was, that when *Saul* had delivered him two severall times into his hands, once in the *Edge-hill* of *Hachilah*, and once in the wilderness of *Isabab*, he durst not himselfe, nor would hee suffer any man to stretch forth his hand against King *Saul*, and for this very reason, *Because he was the Lords anointed*, false there-

1. Me-
tione non
Rebellio-
ne: Juni-
us, Bor-
thius, Of-
fender, Wil-
let: non
Fustibus,
sed preci-
bus: Peter
Martyr,
2. Revela-
tione, non
oppressione.

3. Speciali
Iussu, non
lege.
4. A popu-
li tumultu
non Regis
tyrannide.
5. Verbis,
non Gladi-
is: per-
suasione,
non insur-
rectione:
6. Lepro-
sin fuit.
7. Usurpa-
tio fuit.
Object:
1 Sam. 22.
1. 2. 14. 28.
Answ.

D

And

And absurd too, to imagine that David should ruse
 2 Sam. 16: entaine 600. men to fight against King Saul, who never
 went without 3000. men at his heels: *Imper congruus* and
 very unlearnedly in David with his 600. men urged as an ex-
 ample or argument, to iustifie disloyalty.

Nor will that addition helpe it, viz. That King David was
 40000. strong; for he was not so strong till after Saul's death,
 1 Chr. 11: as appeares in the story: But admit it for truth, that David
 was 40000. strong in the dayes of Saul, yet this is so farre
 from being an argument to iustifie Rebellion, or taking up
 Armes against the King, as that it doth altogether condemn
 it: for notwithstanding so great strength, yet David never
 pursued Saul, never let flie any murdering arrowes, darts,
 stons, it or against King Saul, but still fled from him; and to
 put him out of all such feares and jealousies, hee got him selfe
 with all his Forces out of his Kingdome, and begged a place
 for his habitation of Achish King of Gath.

Let all our rebels follow David in the whole example,
 and wee shall both allow this quotation, and also commend
 their imitation; yea, and pray they may have so many fol-
 lowers, that there may not bee one Rebelle left to lift up his
 hand against King Charles the Lords Annointed.

Obj. 2. The second objection of any colourable strength, is that of
 1 Reg. 12: Jeroboam; from whence it is thus argued: Jeroboam the son
 of Solomon refused to ease the people of their burthens, and
 therefore the people tooke up Armes, and set up Jeroboam to
 be King over them; and this was so farre from being a sinne
 that the Text sayes, *It was from the Lord*; and therefore Sub-
 jects may in some cases beare Armes against their King.

Ans. It was answered, The Scripture here sets downe, *Religio
 servatum, non fella aquitatem*; and hereupon sayes Saint Au-
 2. Reg. 12: stin, *Quia saltem legimus, non idcirco facinus credimus*, *sed
 etiam exemplum violamus preceptum*, nor can wee any
 more free our selves from the breach of the fift Com-
 mandement, if wee take up Armes against our King upon this
 example, then wee can from the breach of the eight Com-
 mandement, if wee plunder and robbe our neighbours upon

the example of the Israelites spoiling the Egyptians.

True, *Zerobabab* was King, and that was from the Lord; but by permission only, not appointment; and God in that permission at once punished *Solomon's* Idolatry, and *Zerobabab's* follie; but notwithstanding this, that act of the people, insinuating from *Zerobabab*, was Rebellion, and so called by God himselfe in two severall places, and God punished this Rebellion of theirs so fearfully, that he first gave them up to Idolatry, and afterwards drove them out into Captivity; and this is commonly the reward of Rebels: First they turne Idolaters, or what is *tantamount* irreligious, (let any one say what Religion the Rebels are of) and so are hated by God, and afterwards are made slaves, and so are hated by men; That we may never fall into the one or the other, either Idolatry, or Captivity: Almighty God keeps us from Rebellion. Amen.

The Scripture affords not one more colourable example to iustifie the taking up of Arms against the King, and therefore the Rebels of this age borrow one from our owne Country.

Richard the second was deposed by Parliament, and therefore *Obij.* for a King of England may be resisted.

Answer it, *Insanabilem scelera iubet renovare pudorem*: If *Ans.* the Rebels were not past all shame, they would never have remembered this *Fallum*, since it is without all *Equum*, and in this day remains the blemish of our Nation; and this venust brought such miseries upon this Kingdome, that untill two Kings, one Prince, ten Dukes, two Marquesses, 21. Earls, 79. Lords, 2. Viscounts, one Lord Prior, one Judge, 239. Knights, 421. Esquires, Gentlemen of a vast number, and 10000. Common people were slaine in these Civill Warres; England never saw happy dayes; This repetition hath rethorick enough to stirre you up to sorrow, I say no more of it therefore; but, that we may againe see peace and happinesse in our dayes, God put a period to them that beare Arms against King *Charles*: Amen.

For it is unlawfull, as appeares. 2. by Scripture, I will *2. 32.* smite thee but two in stead of two hundred: The first is that of *Solomon*.

Ecclef. 8. *lament*; whose precept is, *That we keep the Kings Commandments*: *id est*, Whatsoever he commands, so it be not against the word of God: The reason of this precept is double: In regard of conscience, *Because of the Oath of God*, we have sworn to it, and we have called God to witness to the truth of our intention and endeavour to performe this Oath; and accordingly we may expect Gods rewarder, or a revenger: The second reason is, in regard of power, *For where the word of a King is there is power*: *q. d.* For a while, the word of a King, like the word of God, may be sleighted, but in the end, it will appeare a word of power, and shall be suffered with death, where it was not obeyed with duty: *For against the King there is arising up*: *Nemo qui insurgit*, sayes *Junius*: *Nemo qui insurgat*, sayes *Clarus*, (I wish thee had beene a Prophet:.) By *Solomons* rule, it is unlawfull to beare Armes against the King.

Rom. 13. And so it is by *Saint Pauls* rule too, his precept is obedience to the higher powers, not to the naked authority, as *Mr. Barrow* would make that man believe, that is given over to believe a lye, buzze the person cloathed with that power: For if *Exusia* may signifie power in the abstract, or the power of the Law, without relation to the person that made that Law; yet *exusia* must of necessity note the person, and the superiority of the person, that hath this power conferred upon him; and such power no person in England hath, but only the King of England: His great Counsell may *juridice*, he onely can *juridice*; and therefore to him must every English soule be subject; subject actively, *licite*, and subject passively, *in illicite*; both wayes so farre subject, as that we may not resist: The reason is, for if we doe, we shall receive *damnation*: the word is *torus*, and that signifies, not the plundering of the goods at home, not the hanging of the body abroad, but the everlasting damnation of the soule and body in Hell, notwithstanding *Mr. Arminius new London*.

If now you beleeve *Solomon*, or *Saint Paul*; (I could add *Moses* and all the other Prophets, *Saint Peter* and all the other Apostles.) It is not lawfull for any man, for any force

men to beate Armes against the King: Yet, therefore every
man must assist the King with Armes, and contribute to the
maintenance of his Warres, for they that doe not are *shewles*.
John of Bellay: The children of Bellay say, How shall this man
serve us? they despised him and brought him no presents.

And doe not the Fathers assent to the same? Why else did
Justin Martyr say; For our Religious sake, and preservation
of publike peace, we Christians, O Emperours, *yield you our*
help and assistance: It was *Tertullian* glory, that Christians
were never found *Albinians, Nigrinus, Cissians*, or any o-
ther sort of Traytors: *Athanasius* professed it not lawfull
to say or speake otherwise then wel of Majestie: *Nacianzen*
knew no meanes lawfull to restrain the persecutor, but *St. Ambrose*
St. Ambrose knew no other way to resist then with *words*: *St.*
Austine commended the Christians for obeying *Julian*, could
name *St. Gregory, Fulgentius, St. Bernard*, and many more:
For all, heare the *Anathema* of a full Assembly of Bishops
in the Councell of *Toledo*, *Whosoever shall violate this Oath*
which he hath taken for the preservation of the Kings Majestie,
whosoever shall attempt to destroy or depose the King, who-
soever shall aspire to the Regall Throne, *Let him be accurst,*
cast out of the Church, and together with his Complices bee
condemned with the Devill and his angels *eternally*; let them
be all tyed in the bond of damnation, who were joyued in the
society of Sedition.

Here now let no man say, That these Fathers command o-
bedience to good Kings onely; for some of those Kings, whom
they command to obey, were Hereticks, some Idolaters, some
Apostates, some Tyrants, most of them bad enough.

Let no man say, the Christians did not resist, because they
had not strength and power enough; for *Tertullian* tells you,
They had; *Cyprian* tells you, They had; *Saint Gregory* the
Great tells you, They had; the number of Christians was
increased from a few yeares after the Apostles. *Numerous &*
powerful, both strong and numerous.

Let no man say, Christian Religion, and their priviledges
were not yet established, for they were: *Confession* the
Great

sa. 32.
Apol. 1. ad
Ant. Imp.
p. 113.
Ad scap.
Apol. ad
Const. O.
sat. in Ju-
lian. 1.
Contr.
Auzent.
Ep. 11. 32.
33. In Pl.
114.
Conc. 9.
Canc. 12.

3
In Apol.
Ep. 1. 7. ep.
1.

3.

(15)
Quest, and his successors established them, and daily add to
their Immunities.

And now, judge your selves, Beloved, whether you were
better believe the Scriptures, and the Fathers, then some yong
Teachers, and schismaticall Divines crept up but yesterday, and
never durst appeare in Old England till now; and now they
doe appeare, they dare not dispute *verbu*, but *verberibus*, and
God first or last will give them their belly full.

Certainly if our Brethren were not wilfully blinde, they
would joyne with us, and conclude, It is not lawfull to beare
Armes, or contribute to maintaine a Warre against the King:
They were children of *Belial* that brought King *Saul* no pre-
sents; and to *Belial* they all must (without Gods infinite mer-
cie and their owne repentance) who now maintaine a Warre,
or beare Armes against King *Charles*.

64. 12. And this is evident, fourthly and lastly, by those fearefull
punishments and judgements, which God and man from time
to time have inflicted upon Rebels and Traytors, even such as
have borne Armes, and maintained War against their Kings.

Looke else upon those intentionall Rebels, *Corah* the
Clergie Rebelle, *Dauid* and *Abiron* the Laic Rebels; the one
by a fire from Heaven is sent into the fire of Hell, the other
through the earth fall into the pit of the damned: So Saint

Ham. 9. *Bah*.

Looke else upon that verball Rebelle, *Shimei*, hee is put to
an untimely and ignominious death.

Looke else upon those actuall Rebels, *Achitophel* a great
Politician, *Absholon* a Favourite of his Fathers, and of the peo-
ples affections; the one hangs himselfe, the other is hanged
in a tree; And *Sheba* for but blowing a seditious Trumpet,
for but striking up a rebellious Drumme, hath his head cut
off.

See my Beloved, see if yet can finde but one, even but one
Rebelle, either in holy, or humane Histories, that ever escaped
unpunished, either by the hand of God, in a troubled and per-
plexed conscience, or by the hand of man, in an untimely and
odious death: *Brutus* with the same hand and Dagger, hee
slayes his King *Cæsar*, hee kills himselfe. That

That seditious Ring-leader of the Jewes against *Adrian* the Emperour, who called himselfe *Bre-Chabab*, or *Filius Isrla*, *Euseb. l. 4.* is suddenly kild, and ever after scornfully remembered by the name of *Bre-Chaba*, or the Sonne of a Lye. 67.

I have heard of a certaine Commander, whose name I am not willing to remember, who often wisht he might rot, if ever he lift his hand, or drew his Sword against the King; notwithstanding he did both, and God answered his wish, he rotted within, and dyed.

A certaine Lord I have likewise heard of, a great Ring-leader in a Rebellion, yet a great pretender to a Reformation, who in his exercises of Devotion would often desire God; If the cause he took were not right, if the cause he managed were not just, he would take him away suddenly; God heard him, and answered him, for by the shot of a Musket he is killed so suddenly, that he had not so much time, as to say, God be mercifull unto me, and so without signe or symptome of repentance dyed.

I need not remember you of *Pansias*, *Ariobarzans*, *Radoyl Duke of Suevia*, *Casilus of Rome*, and many of England.

Not one of them all, nor any other that I remember, or have read of, but if he lived, he lived the scorn of honest men, and if he dyed, he dyed the shame of his Friends, the mirth of his enemies, and the example of all; God in the shamefull and fearefull punishments of them, telling us, *That to beare Arms, or contribute to maintain a Warre against the King is utterly unlawfull*: That the people of this Kingdome may no longer do it: With the Church I pray,

From all Sedition and privy Conspiracie, from this present dangerous Rebellion, from all false Doctrine and Heresie, from hardnesse of heart, and contempt of thy Word and Commandement,

Good Lord deliver us. Amen.

FINIS.